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Myowun, the lord high admiral, and lord mayor's establishment was generally admitted to be the largest and best, and it was certainly he who first began to try and allure the people. He secured the old custom-house buildings for his office, and enclosed a wide expanse round about it with a strong bamboo fence. Porous pots of deliciously cool drinking water, each pot supplied with a number of tin mugs, were arranged on stands all round the sides. The antisoporific letpet, the gigantic, but soothing, green cheroot, and the good betel lay in great heaps on the tables everywhere, and vanished with extraordinary rapidity. A dozen or more punkahs were hung up and worked by coolies, so as to calm the brains and cool the heated faces of excited clients. Later on, when other wuns and letthondaw copied his methods, the resourceful Hpaungwun added bands of music, dancing girls, and even regular dramatic performances, kept up perpetually, to the other attractions of his place of business. Some managers strove to get the better of their neighbours by giving the people unlimited supplies of palm-toddy, in the hope that the heady liquor might induce them to risk their last coins. Others hit upon the device of returning one pice—about one farthing—on each ticket taken. Others again, desperate at the thought of being unable to render a good account to their royal master, engaged gangs of bullies, who went about threatening people with violence or false accusations in the law-courts if any but their master were patronised, while the Zegyodaw Myowun, U Tha O, in virtue of his official position as keeper of the markets, sent his subordinates to the Chinese gambling-house keepers, and forced them to subscribe periodically for fifty tickets at a couple of rupees each, if they hoped to retain their gambling licenses. Fired by his example, the Yaw Shwedaik and Taingda atwinwuns also made use of their court influence to draw subscribers. Brokers and traders of all nationalities who had business with the palace were put down for a couple of hundred tickets or so, on pain of losing their contracts. One of the wundouks was advanced and heedless enough to select the Dhammayôn, a place of worship and prayer, for his lottery-office. All the old lines were upset. Drawings were held whenever the

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lists were filled up, no matter whether it was an uboné, or a more sacred feast, and, as a consequence, the minds of the people were kept in a state of perpetual unhealthy excitement.

Neither buyers nor sellers were to be seen in the bazaar. Cultivators sold off their farming stock and implements, and launched all their money into the state lotteries. Fathers sold their daughters, and husbands their wives, to have a final try for fortune, until the lottery managers issued a notice that they would give no more tickets in exchange for women. To fill up the totals faster, and draw in every available coin, twenty, or even more, people were allowed to club together to buy a single ticket. Business was entirely suspended, and all the people hovered about the lottery-offices, longing for the drawing, while cleaned-out speculators prowled about day and night, watching for an opportunity to thieve and rob. How it was that the plundered people did not rise against the government, or at least against the lottery managers, is a mystery, but they did not. The suburbs of Mandalay were filled for a time with ruined gamblers, until the soldiery were employed to drive them farther afield, when many made their way to the frontier, and recouped themselves by raids on British Burma villages. Eventually money failed, or the people were disillusionised, and the lottery-offices, though several remained open, drove but a very slight trade. Then Thibaw Min had to resort to other measures to meet his expenditure, and from July 1881 began disposing of monopolies right and left. Having finished the export monopolies, he commenced with those on imports. The British trade with Upper Burma was being steadily ruined, and the war which ended in the extinction of the kingdom of Burma was made inevitable.